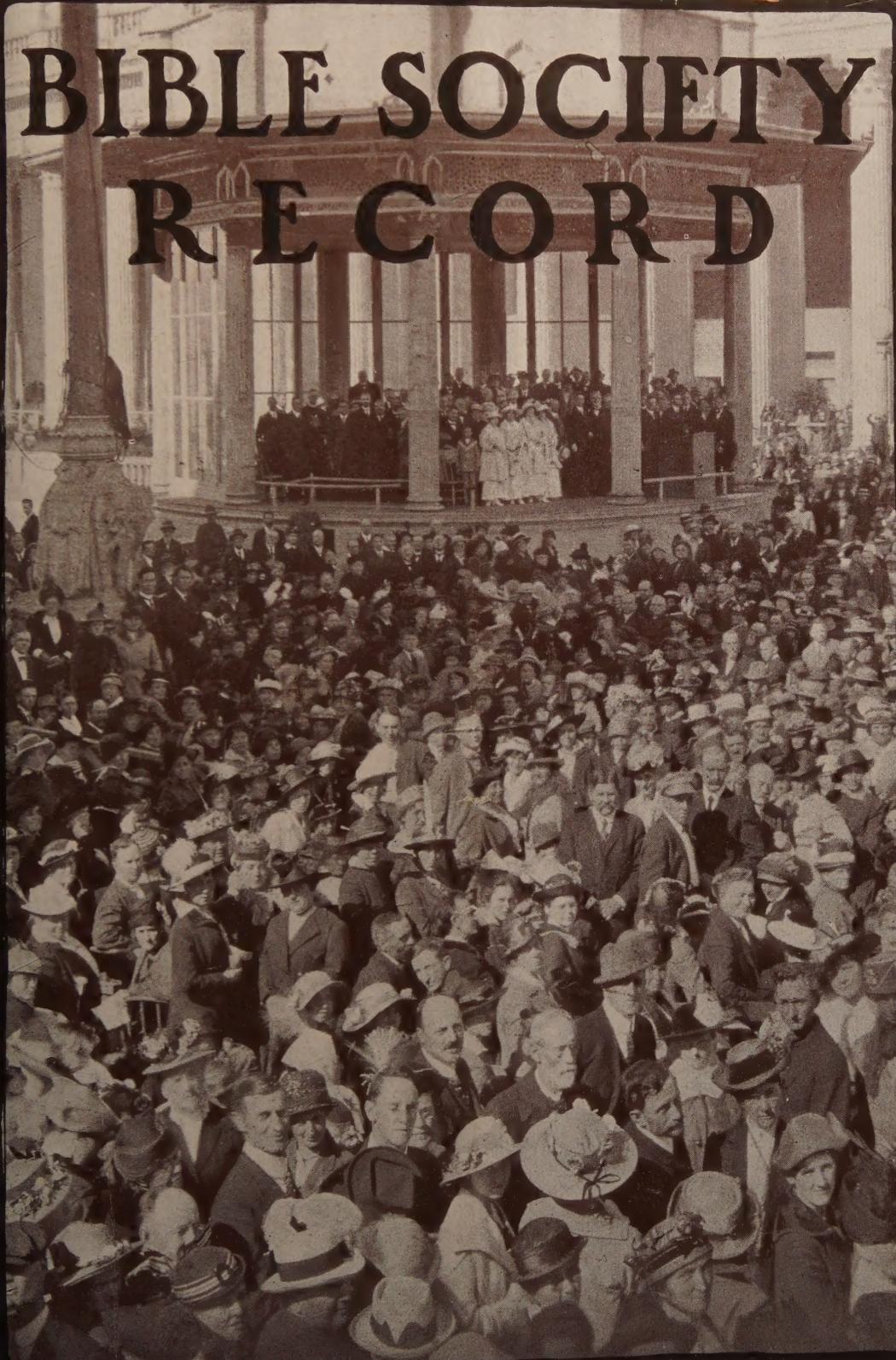


Vol. 60—No. 9

SEPTEMBER, 19

Pacific Theo Seminary \$15 Cents a Year

# BIBLE SOCIETY RECORD



World's Bible Congress, Bible Day Ceremonies (See Page 148)

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK

Pacific Theological Seminary

## **Greetings from the British and Foreign Bible Society to the World's Bible Congress**

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**T**HE Committee of the British and Foreign Bible Society unite in sympathy and prayer with their colleagues of the American Bible Society, who have called together the Bible Congress at the San Francisco Exposition. The Universal Church has one Charter. May all nations possess and prize that Book which is the common heritage of mankind, revealing the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named."

# BIBLE SOCIETY RECORD

VOLUME 60

SEPTEMBER, 1915

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## Notes and Comments

WE present elsewhere a full account of the World's Bible Congress which was successfully held as planned, in accordance with the programme as published last month, but with the addition of a great popular outdoor meeting. We can only make room for one of the cordial Greetings sent to the Congress by various Bible societies. It is fitting that this one should come from the "Mother of Bible Societies."

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DURING the session of the Congress it was necessary for its officers and members to go to and fro about the city on various errands. Two of our colporteurs, Mr. Ole Johnson and Mr. Boie, are possessors of good automobiles of their own, which they use in the Society's service, and they put themselves at the disposal of the officers of the Congress and contributed no little to the comfort, happiness and effectiveness of what was done.

• •

ONE of the marvels of the Exposition is a "Demonstration" given by the Bell Telephone Company, several times every day, of the development of the telephone. After an illustrated lecture on this subject at one of the "Demonstrations," Dr. Fox was asked to come to the platform and continue the conversation which had been begun over the 'phone, each one in the audience having a telephone receiver to his ear. He was then asked if he would like to speak to any person in New York and, of course, named Dr. Haven at the Bible House. It was too late in the evening in New York to reach him, but the representative of the Telephone Company in New York received and subsequently transmitted his impressions of the Exposition, the Bell Telephone and, of course, chiefly the World's Bible Congress and its great meeting in "The Court of the Universe" and "Billy" Sunday's preaching. All this was as simple and easy as though it had been between two rooms in the Bible House.

As a conclusion of the "Demonstration," the audience heard with wondering ears the breaking of the waves on Rockaway Beach, and were told that the time consumed in the transmission of the sound was much less than a second.

THE famous aviator, Art Smith, thrilled the multitudes at the Exposition by his aerial flights. One day he "looped the loop" twenty-two times. One might change Shelley's lines to the skylark and say:

Hail to thee, blithe spirit,  
Man thou never wert.

One of the features of the outdoor meeting of the Bible Congress was to have been his appearance over the Congress in the skies—perhaps a precursor of the new colportage, who can say?—bringing the Book of the Skies. By a miscarriage of the mails the arrangement was not completed.

WE note with pleasure that a little publication called *Daily Bible*, which has now reached its fifteenth year, recommends to those who read it special prayer for the World's Bible Congress in San Francisco. The object of this publication is to encourage the devotional and prayerful use of the Bible.

IMMEDIATELY after the adjournment of the Congress on August 5th, the Agency Secretaries, all of whom had been present at the Congress, began the Secretaries' Conference, which has been held usually every year.

Mr. Wood, President of the Society, began with a statement concerning the reasons for the new form of financial report recently adopted on the recommendation of a firm of experts.

The details of this important item were carefully gone over and some suggestions made for its further improvement. Other similar details of the Society's work were carefully considered, such as the transfer of books from one Agency to another, the disposal of shelf-worn and unsalable books and the indexing of annual reports, etc.

Such matters as these are considered every year, as the various phases of the work require reconsideration and revision of methods.

Among the other new things discussed was the idea of a slot machine for the vending of the Scriptures.

The main burden of the Conference this year, however, related to the Centennial and the funds necessary for its proper and effective observance.

Mr. Wood was obliged to withdraw after the first hour of the first day. Dr. Fox, taking up the question of the Centennial, laid

before the Secretaries of the Committee on the Centennial the general plan. It briefly stated that this was to make to the Christian world a report of progress in the translation, publication and circulation of the Scriptures for the past one hundred years, and thus bring the minds of all the people back to the Bible itself and the spirit in which the Society was founded.

The spiritual aspect of the Centennial was to be emphasized but practical needs of the Society, including financial necessities, were, of course, to be appropriately stated.

The question of literature for the Centennial was discussed very carefully and the various valuable suggestions as to its character and the best way to use it. The Secretaries reported it as their unanimous opinion that the Bible Congress was a marked success and of great benefit to those in attendance, and when the papers are printed they will be very useful for other as well as Centennial addresses.

The conference was in session altogether for eleven hours.

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We present a table of receipts from the four principal sources, for July and for the seven months of the current year. The figures for the month of July show a good increase due, however, chiefly to receipts from legacies.

For the seven months the showing is very unsatisfactory, and we can but repeat our earnest appeal for our friends to do their best during the last five months of the year to bring up the balance.

	July, 1914	July, 1915
Gifts from Auxiliaries.....	\$255 05	\$260 00
Legacies.....	876 29	4,056 52
Church Collections.....	1,937 65	1,419 50
Gifts from Individuals.....	999 29	885 76
	<b>\$4,068 28</b>	<b>\$6,621 78</b>
Jan. 1, 1914, to July 31, 1914		
Gifts from Auxiliaries.....	\$15,706 62	\$13,875 29
Legacies.....	68,552 21	34,860 27
Church Collections.....	42,029 59	37,660 36
Gifts from Individuals.....	17,397 62	13,206 25
	<b>\$143,686 04</b>	<b>\$99,602 17</b>

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THE Rev. Mr. Beck, the Society's Agent in Korea, has recently presented an especially-bound copy of the Bible in the Japanese language to His Excellency Count Terauchi, Governor General of Chosen (Korea). This was of course done by previous arrangement with His Excellency who was pleased to receive this gift. Mr. Beck was accompanied by Bishop Harris, of the Methodist Episcopal Church, and a short presentation address was made and the Bible, with an explanatory paper, with the address, were put in a specially-prepared box of Japanese wood, lined with white silk. Count Terauchi acknowledged this courtesy in a letter which follows:

"It gives me much pleasure to accept a copy of the Bible in the Japanese language, which your Society was considerate enough to present to me through Mr. S. A. Beck, commemorating the coronation of His Majesty the Emperor of Japan and the Fifth Anniversary of the New Administration in Chosen, and I beg to express my high appreciation of the courtesy manifested in the presentation of the Bible."

• •

THE following from *The Day*, a New York Jewish publication, is well worthy the attention not only of Jews but of Christians:

"That sincere application to study can be put to good advantage early in life is illustrated by the case of David Gellar, eighteen years old, who won the first prize of \$100 in a Pictorial Bible Contest conducted recently by Leon Gomberg for *The Day*, a New York Jewish publication.

"Fifteen thousand persons, ranging from school children to gray-bearded grandfathers, and representative of every walk of life and various creeds, were entered in this competition. Yet an eighteen-year-old boy, who has been in this country only ten years, carried off highest honors. Young Gellar, who lives at 1544 St. Mark's Avenue, Brooklyn, is now happy that the time he spent in studying the Scriptures has brought him material as well as moral advantage, and he recommends others to follow his example.

"The contest, conducted in both English and Hebrew, consisted of sixty pictures portraying Biblical incidents. The object was to supply the greatest number of correct quotations fitting the pictures. One hundred and three prizes were awarded."

• •

THE eighty-fourth annual report of the Ladies' Bible Society of Allegheny, Pa., has reached us through its president, Miss M. M. Pressley. It was originally called the "Female Bible Society of Allegheny Town." Now Allegheny Town is the "North Side" of the great city of Pittsburgh, and during all the changes of these years it has continued its quiet and unobtrusive ministry. It was incorporated in 1883. The annual sermon was preached that year by Dr. John Fox, then pastor of the North Presbyterian Church of "Allegheny Town."

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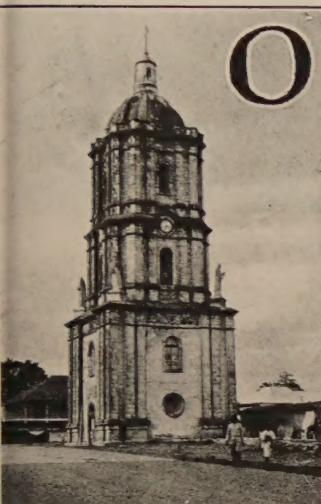
THE Managers' Report for 1915 contains an error by which our issues for the year are made 10,000 less than they should have been, due to a mistake in addition. The proper figures for the year's circulation are, therefore, 6,406,323 volumes.

# Around the World for the Centennial

## IX. Cruising in the Philippines

William Ingraham Haven

(Illustrations from photographs taken by the writer)



BELL TOWER, JARO

ONE who has cruised in the waters off Nantucket and Martha's Vineyard and in Buzzard's Bay may have, in miniature, some idea of cruising in the Philippines. The islands are larger than those in the Atlantic, incomparably larger, and the waters are vaster, but there is the same sense of the individuality of the different islands.

Cebu is no more like Panay than Nantucket is like Martha's Vineyard; and there is the same feeling of association. Separated as they may be by days instead of hours, they belong to each other and you have the group sensation. Sometimes you can see the mountainous shores of a neighboring island from the one you are visiting. More often they are out of sight across great rolling waters, yet the fact that they are broken fragments of a great continent, a picture puzzle in pieces on the blue table of the ocean, is with you and you begin to understand the meaning of the word archipelago. You think of the Greek islands where the Apostles journeyed, first

home of missionary Christianity. I should think yachtsmen, lovers of the sea, would enjoy nothing more than cruising for months in these beautiful scenes. There are hundreds and hundreds of these islands and they stretch away south to Borneo.

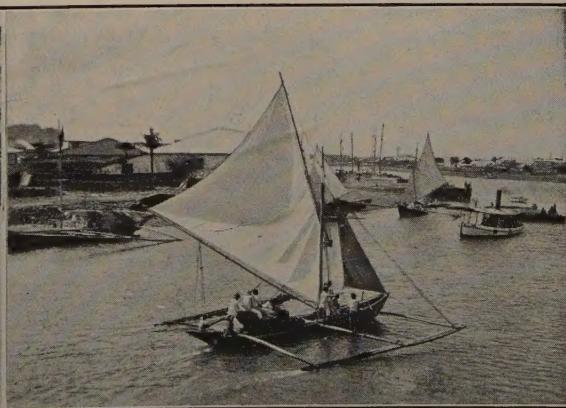
From Cebu our course lay northward all night and then to the south again into the waters between Panay and Negros, until in the middle of the morning we entered the mouth of the river and came to anchor in the midst of the interesting shipping at the quay of Iloilo, one of the leading cities of the Philippines.

On the quay the hot sun beat down on the backs of the treaders of sugar spread out to dry before being packed for export. Here we took a "Calesa," a one-seated two-wheeled vehicle drawn by a half-broken, half-dispirited mite of a horse, and if we had chosen another of the number about we should have in any event repented our choice. We made our way into the city to the home of Mr. Doltze of the Presbyterian Mission.

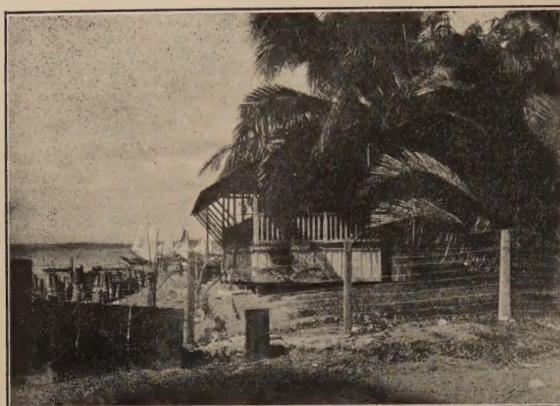
Because of a breakdown in his motorcycle, or some hitch, we found him at home instead of off for a meeting of the Presbytery of Iloilo, in a little *barrio* twelve to fifteen miles out into the country. So the motorcycle was exchanged for a motor car and four of us, Mr. Doltze and Dr. Hall, also a Presbyterian missionary in charge of a most effective hospital in Iloilo, and Mr. McLaughlin of our Agency, heartily welcomed by all these missionary brethren, and I started out over a beautiful road for the interior. When we had gone ten miles or more we left the auto-



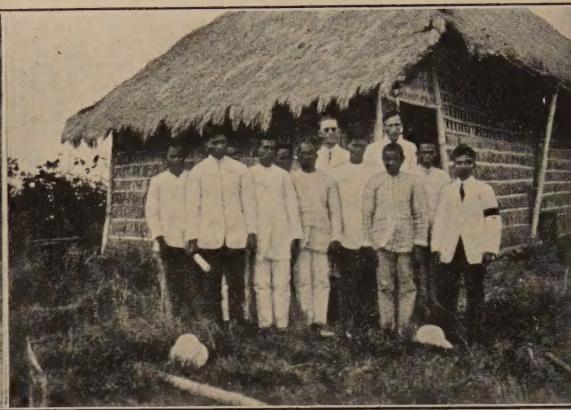
DRYING SUGAR—WHARF AT ILOILO



ON THE RIVER AT ILOILO



HOME OF ERIC LUND, ILOILO



PRESBYTERY, ILOILO

mobile and walked in the hot sun across the paddy fields a mile or so, and entered an interesting grove, or wood, of bamboos and palms with nippa houses hidden away in the refreshing darkness. Such a group of homes forms a *barrio*. We went on through this wood, curiosity overcoming the shyness of the community, so that we saw the simplicity of their life, and a half a mile or so further on came to another *barrio* on a hill crowned by a little bamboo and nippa chapel where the Presbytery of Iloilo was to hold its session.

The little church was thirty or forty feet long and about twenty feet wide. A platform and pulpit and table were at one end and a back seat along the other between two doors. Benches of logs were on one side of the middle aisle and a low platform on which persons could sit Japanese fashion was on the other.

The Presbytery and the Congregation, fifty or more persons, all told, were assembled in this simple sanctuary, the women in their quaint costume and the men in their simple two or three-piece garments. Dr. Hall was chosen moderator and Mr. Doltze Secretary, and it was beautiful to see the orderliness

and dignity of the procedure. It is for congregations like this and for missionary work in many *barrios* carried forward by the Presbyterians and their neighbors and collaborators, the Baptists, that the American Bible Society has assisted in translating, publishing and circulating the Panayan Scriptures.

The occasion of the Presbytery was most simple. The minister was accused of over diligence in pastoral calling, not a common complaint in our churches at home. Patiently all the story was listened to and the report of two committees considered, and at last the minister was allowed to resign. The tact and courtesy and judgment with which these humble people were guided to act for themselves shows the true Christian spirit of the missionaries and reveals the care with which they build the Church of God. Out of such patience will come a strong, independent, self-respecting household of faith.

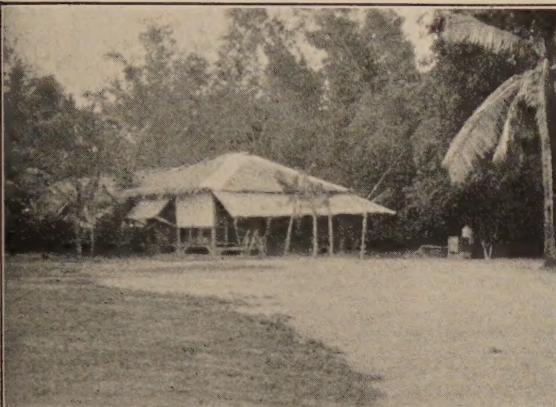
Adjacent to Iloilo and only a few minutes away by automobile, though an indefinite distance by "Calesa," is the community of Jaro, a suburb of Iloilo. In contrast with the humble chapel is the stone and stucco campanile



A FILIPINO HOUSE, ILOILO



ON A COUNTRY ROAD, ILOILO



BOYS' SCHOOL, JARO—DINING ROOM



BASKET BALL, BAPTIST SCHOOL, JARO, PANAY

of the Roman Catholic Cathedral, a structure which would beat some in Mexico or Spain itself. Here the Baptists have three fine school properties and hither they are thinking of moving their press, from its central building, in the heart of Iloilo. On this press the first Panayan Gospels and New Testament, translated by a gifted Baptist missionary, Eric Lund, was printed. Mr. Rose is in charge of the boys' school, where training in the industrial arts is given in addition to cultural courses. They have not the elaborate technical courses of the Silliman Institute at Dumaquete, which I had hoped to visit, on the southern tip of the Island of Negros, but they are very wise in their programme, taking the boys where they find them when they come in from the *barrios*. I saw the first-year classes at work constructing improved bamboo houses, the second-year classes at work on wooden houses, and the third-year classes learning how to build cement houses. The gardens are cared for by the boys under skilled agricultural teaching adapted to the climate, soils, etc. The young women's schools are equally interesting, one in care

of Miss Johnson and the other of Miss Bissenger, herself exiled from her home in Chicago because of her change from Romanism to Protestantism.

All about in the villages are little churches ministered to by the workers in these schools and in their turn feeding the schools.

The interplay of school and evangelism is most marked in the mission field.

#### On a Lorchá Under the Southern Cross

But new adventures were ahead of us. After dinner in the hospitable home of Mr. Bigelow, of the Baptist press, we went down to the river and picked our way out to one of many boats anchored there. Our boat, called a lorchá, was a fifty-foot craft with great sails, manned by Filipino boatmen, which worked its way with the change of tide down the river, out into the Iloilo straits, past the group of seven islands, called the "Seven Sins," and headed east for the upper shores of Occidental Negros.

We left at eight and should have reached Bacolod, the chief city, at midnight. Mr. Maxfield of the Baptist Mission, and his lively



MESSRS. MC LAUGHLIN AND MAXFIELD, BACOLOD



GOING OUT TO BOAT, SILAY

son and livelier daughter were our guides. They had been over to Iloilo to see the mother and the new baby in Dr. Hall's hospital and were on their way home. Wrapped in steamer rugs, in bamboo porch chairs, taken along for the parsonage piazza, we enjoyed the beautiful night.

The wind died down and only came fitfully. The Southern Cross rose, stood straight in the southern horizon, and inclined again to the waters. The sky seemed so strange with its new constellation. The sails filled and flapped. We dozed a little, sang a little, talked a little, and watched the heavens. One had thoughts of the universe not given in the ordinary hours of life.

It was morning, and the full glory of the rising sun danced upon the waves, when our lorcha came to shallow waters and a great dugout was lifted from the deck over and alongside. This took us until it could go no further, and then the boatmen lifted some of us on their backs and others they took in the chairs and brought to the shore.

This is one of the great sugar-raising islands of the Philippines. It seemed like being in Louisiana to again stand in a sugar house and see the familiar processes.

Uncle Sam has been at work down here, as the fine roads and beautiful cement bridges and the technical schools and schools of domestic science show, and when I talked with the trained Filipino teachers, I was deeply impressed with the fact that the product of our schools might well be entrusted with the government of these islands.

I said Mr. Maxfield's mission work was in every way hopeful. But when you realize that it is hardly of yesterday that a refugee from these haciendas, in hiding in the mountains, gathered others to himself, and having caught innumerable fireflies and enmeshed them about one of his followers, sent him down at night into the *barrios* as a messenger from the gods to persuade the people that he had a divine commission and was believed—you say, has the day of liberty yet arrived? You may question if this is not extreme. Of course it is; but so is the calm, cool-headed, trained, technical teacher an extreme. This is no place in which to dis-

cuss the vexed question of Philippine independence. All I care to say here is, it is supremely desirable for the United States to adopt a definite policy, and that immediately, and to adhere to it steadily.

#### The Variety of Races and Languages

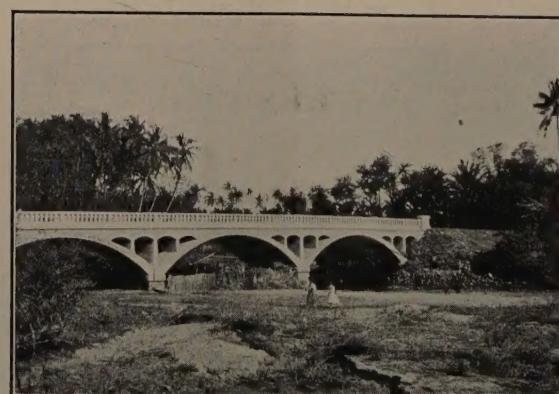
The American Bible Society and the British and Foreign Bible Society have already translated the Scriptures into more than a dozen languages and dialects and there are many untouched. The great distances and the lack of frequent communication between these islands, islands that have many of them the area of great states; the lack of population, where Japan is filled with cities and villages, this empire of the Philippines is relatively without population; the varieties in culture—the people differ almost as much in their cultural ideals as in their speech; the splendid resources, all undeveloped—we haven't really entered the Philippines. All these facts and many others make the problem of government anything but a simple one.

Fortunately the missionary problem is easier of solution. Whatever the American government may do, American missionaries have a sure task before them to bring the light and healing and power of a saving gospel to these islanders, and it is a task that will test their faith to the utmost.

From Negros back to Panay, from Panay back along the shores of Mindoro, again across Manila bay to the ever fascinating city of Manila, we cruised with favoring wind.

We met again a host of friends, and all too soon had to make our plans for departure, but not until a large company of us missionaries, (for was I not one of them?) sat down with Dr. Rodgers and Bishop Everland and Bishop Brent and Mr. Eldridge of the British and Foreign Society and had tiffin together and talked of our coming Centennial

and the meaning of Bible work to the evangelizing of these peoples. Every American who travels should visit the Philippines. He will see a land unlike any other, a people interesting and attractive, and he will be the better able to decide his duties as a citizen of the republic entrusted with the destinies of these far-away peoples.



AMERICAN BRIDGE, BACOBE

## A Colporteur's Peep Show in China

THE Rev. W. S. Elliott, of China, tells of a new method of awakening interest in the Bible.

Chang Shou Ting is a man of ideas. He is one of our volunteer worker band, getting no salary. He is a Christian of some years standing. He recently told me in private the story of his conversion, which occurred when he was a soldier-patient in the Presbyterian hospital at Lienchow. Tears filled his eyes as he spoke of the martyrdom of the missionaries which had occurred there a short time before, and of the effect which the sight of the martyr graves behind the church had upon him. He was especially affected when he thought of the little girl, Amy Machle, ten years old, whose grave was one of them. It was this that prepared his heart for accepting the gospel message when it was presented to him by Dr. Machle.

That the large ideas that revolve in his mind are not always as practical as the one that forms the subject of this writing is evidenced by his failure in several business enterprises into which he had gone with hope of plenty of money flowing from the cornucopia. But the Lord sometimes leads his workers through paths of failure in business before they are willing to work for him.

I was passing along the bund last Saturday afternoon to visit the British steamship, then in port, when I came across a peep show. It was the center of a concourse who were taking turns looking through the lenses. Now, I have been interested in peep shows all my life. They are very alluring. I presume they must be to most people, and especially to the Chinese. Some of the older missionaries say they have seen indecent pictures in

some peep shows, but I never have, and I have looked at many of them. They all have been educational and instructive in the main, though some have been ridiculous in misrepresenting foreign things. Most of them picture foreign countries, and photographs are most common.

As I approached this peep show I was much interested to see a large poster pasted on one end of the "box," giving a treatise on "what kind of a book the Bible is." With curiosity doubly whetted, I pushed my way through the crowd and found a man whose face was hidden in the folds of a little curtain which screened the interior of the "box," in which he was changing the pictures for the men who were gazing through the lenses. He had suspended from his shoulder a large bag of American Bible Society Scripture portions, concerning which he was discoursing as he ran the show. His pictures were of cities and places in the countries now at war, and on each picture was written a Scripture text or a gospel exhortation. I noticed also that Christian tracts were posted up so that the peepers would see them magnified on the inside of the "box."

I had not been standing alongside very long before the hum of comment about the foreigner began among the crowd, and the attention of the ingenious evangelist was called thereby to my presence. He turned his face toward me, smiling, and greeted me with a "P'ing an, Mushih" (Peace, Pastor), and then resumed his happy occupation. It was Chang Shou Ting, the man of ideas. He had managed to secure some American old-fashioned stereoscopes and a lot of old stereoscopic pictures and, with his fund of ideas, he had constructed around them this Christian Peep Show.

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## Spiritual Awakening in Korea

THE Rev. S. A. Beck, our Agent in Korea, sends the following:

" Since late last fall there has been a great spiritual awakening among some of the Presbyterian and a great many of the Methodist churches. In some cases there was mistaken emphasis put on physical demonstration, supposedly the work of the Holy Spirit, but in the main the work has been deep in the hearts and lives of the people, especially those already identified with the churches. Many of the missionaries have had a leading part in

the work, but the Korean pastors have been behind the movement as never before, and there has been much heart-searching, with prayer, confession, and witnessing to the power of God. Very early prayer meetings, beginning frequently at four in the morning, after night services which have lasted until midnight, or later, have been the rule in most of the churches.

" God has greatly blessed a large number, and the work bids fair to be not only a present help to the church, but one which will have permanent blessing."

## The World's Bible Congress

THE World's Bible Congress was held in San Francisco on August 1st to 4th, and has adjourned *sine die*. Its first meeting was an informal one at 2 o'clock Sunday afternoon, August 1st, held before the formal opening in the evening. The Japanese Christians of America arranged a public recognition of a handsome copy of the Bible in English, prepared under the direction of the Society, to be presented by them to the Japanese Emperor at his coronation. This service, presided over by Mr. James Wood, the President of the Congress, brought together a goodly number of Japanese Christians and their American friends, and there were appropriate addresses by both Japanese and English speakers. The platform was decorated with the American

and Japanese flags and a simple but suitable religious service marked this significant expression of the loyalty of the Mikado's people in America—all the more significant in that the Emperor consented to receive the gift.

It is understood that the Japanese Christians in Japan are to present a similar copy of the Bible in Japanese. It may be mentioned that a Buddhist Congress was in session at the same time with the Bible Congress and in the same building, and a Congress of Rationalists was also held in San Francisco the same week.

It was well, therefore, to bring to the fore the Christian religion and the Christian Scriptures conspicuously in connection with this great Exposition.

The more formal opening service was held



BIBLE DAY CEREMONIES AND "BILLY"

on Sunday evening in the Union Evangelistic Tabernacle in which Dr. "Billy" Sunday was the chief speaker to an audience of six or eight thousand persons. By arrangement with the committee conducting these meetings our Sunday evening service merged with theirs and began with an address by President Wood on "Bible Distribution throughout the World." This was followed by a short address explanatory of the Congress by Dr. Fox, its Secretary. Dr. Sunday then preached one of his characteristic sermons on, "Oh wretched man that I am, who shall deliver me,"—"The Struggle between the Flesh and the Spirit." It moved the whole audience mightily.

The special meeting which is pictured here for our readers was arranged after the programme had been printed, and was held on Monday afternoon in "The Court of the Universe," the center of the Exposition and a fit place for exalt-

ing the Bible as the center of human life and progress.

The primary purpose of the meeting as planned was the formal presentation of a bronze plaque by the Exposition authorities, a reduced facsimile of which we here present.

The hour set was half-past three, but an hour before that the crowd gathered, took possession of the reserved seats, and by the hour set it was difficult to get into the band stand reserved for the speakers and other functionaries. The reason for this, undoubtedly, was the expected presence of Dr. Sunday. Prior to his coming, and drawn also by the singing of hymns, the crowd increased to fifteen or twenty thousand people. The presentation was carried out as planned; Mr. Arthur Arlett, on behalf of the Exposition authorities, made

the presentation speech with a grace and sincerity of eloquence rarely heard on such occasions. To this Dr. Fox responded on be-



WORLD'S BIBLE CONGRESS, SAN FRANCISCO

half of the Congress, and then the way was clear for what the multitude had manifestly come—to hear Dr. Sunday preach. Certainly he is not a reed shaken by the wind, or a man clothing his speech in soft phrases, but with tremendous earnestness and sincerity he maintained the Truth and Power of the Bible as one rarely hears it done. There were other concomitants, notably a prayer of singular beauty and dignity by Bishop Nichols of the Protestant Episcopal Church.

Both these meetings brought an aftermath of inspiration and good cheer during all the ordinary sessions of the Congress. These sessions, however, could not be held in the Exposition grounds where there were no halls suitable and available for the purpose, but in the Civic Center Auditorium, one of a group of splendid buildings in the official center of San Francisco but two miles from the Exposition. These buildings are not completed and were "far from the madding crowd"—not only at the Exposition but in the city, much too far to make it possible to gather large audiences for such a Congress.

Beginning on Monday morning at ten o'clock, the programme, as heretofore published, was carried through successfully, ending on Wednesday evening.

The papers and addresses as a whole moved on a very high and intellectual and spiritual plane. Mr. Rohold's paper on "The Hebrew Bible," was a notable contribution to the history of the Old Testament in its relation to the Jewish Church. No formal paper was presented on the Latin Vulgate. It had been hoped that a Roman Catholic scholar would give one, but after much effort it was found impracticable to secure a speaker. Dr. Fox made a brief statement of the well-known facts as to the history of this venerable version. The paper of the Ecumenical Patriarch of Constantinople, prepared with the collaboration of three of the eminent Bishops of the Greek Church, was of course received with great interest as significant of the great theme of which it treated; Dr. Warfield, of Princeton, brought to a focus with adequate learning and deep wisdom all that shows the Bible to be in the broadest sense human as well as divine, his subject being, "The Bible, the Book of Mankind."

Dr. Kuyper's paper, read in his absence by the Secretary of the Congress, was distinguished by the breadth and depth of philosophical treatment to be expected from such a master on such a theme—"The Evolution of the Use of the Bible in Europe."

"Italian Versions" could not be treated, as had been hoped, by a paper from Italy, nor could Dr. Bowen send us what we needed

under the peculiar conditions in which he is living in Constantinople on "The Bible in the Turkish Empire."

To make up in part for these regrettable omissions on the programme, an admirable paper full of tender and beautiful touches, by Professor Jean de Visme, a noted minister of the Reformed Church of France, was read on his behalf.

We cannot here comment on all the papers and addresses, however.

It can surprise no one that in these times of disturbance and confusion, directly or indirectly caused by the war, an unusual number of contributions could only be presented *in absentia*, to the great regret of all that it must needs be so. In spite of this disadvantage a striking and at times brilliant series of pictures of the progress and power of the Bible was presented, showing its development in Europe, in Asia, in America—first South, then Central and then North America, and, of course, in the United States, the latter subject being dealt with by Dr. Henry Otis Dwight in a prelibation of his forthcoming book on the Story of the American Bible Society for One Hundred Years. This appropriately connected the Congress with the approaching Centennial observances of the Society which conducted this Congress, not as a part of this Centennial but with the inevitable and proper effect of calling the attention of all to the close of its first century of labor.

We should not forget to mention the fervent and heartening messages of greeting which were read from the British and Foreign Bible Societies, the National Bible Society of Scotland, the Bible Society of France, the Prussian Principal Bible Society and the Netherlands Bible Society. These are too long to quote in full but they added very much to the impression of unity and strength in "The Care and Custody of the Bible," the title of the last address.

The music was truly inspiring. The hymns sung were accompanied by four "Lady Trumpeters," a quartette of delightful players under the leadership of a skillful leader and pianist—daughter of the Rev. Dr. McLellan, Secretary of the New York Sabbath Committee. The closing hymn was a hymn for Bible Societies, based on the Person and Work of Christ, "Verbum Dei."

Mark Twain once said that when he went West he found no Bible west of Ogden and no God west of Salt Lake. We did not find it so in 1915. The Christian people of the Coast serve God and believe in his Word. The God of the Bible reigns on the Pacific as on the Atlantic shores and will bruise Satan

under their feet though the heathen rage and unbelief scoffs at the Book.

The Congress in Washington has its *Congressional Record*. The World's Bible Congress has "leave to print," and we expect to print the major part of the addresses and papers. Although the Congress has adjourned, we trust its influence has only begun. During this Centennial Year, especially, we shall attempt a wide circulation of the valuable addresses and papers. The best speeches in any Congress are not always heard by the largest audiences, but in print they may stir thousands. Ministers training their people to reverence the Bible and aid the Bible Society

and the cause of Missions, will find abundant material in them especially suitable for use in connection with our Centennial. We, therefore, earnestly ask the co-operation of ministers and Christian people in continuing and enlarging the influence of this unique Bible Congress.

The President of the United States was the Honorary President of the Congress, and the Congress sent him a telegraphic message of appreciation and thanks, with the assurance of our prayers that he may be guided and blessed in the administration of his high and now peculiarly solemn office.

• • •

## Conversion Through the Word

THE Rev. H. C. Tucker, our Agent in Brazil, sends the following account of conversion through reading of the Word:

About three years ago a young man had occasion to call at the house of a believer who handed him a small tract entitled, "Evangelical Religion before the Public." At the same time he saw on the table in this gentleman's house a book entitled, "The Bible." He began reading the tract and was impressed with the fact that it must deal with the real truth in matters of religion. He was at once interested to know something more of the Bible, from which there were many quotations in this tract. He read some passages from the Bible for the first time in his life, and felt at once that this must indeed be the Truth of God. As he seemed interested, the gentleman told him that he could take this book with him if he wished. Up to this time he had had no contact with the Bible; this was the first time in his life; he had had no special interest in religion, except to attend the festas and the processions, or when there were great displays or any merriment or fun-making. He now became interested in the Bible, and as he read the Word he received light and found peace with God. Shortly after, a missionary was induced to visit the community and he had occasion then to make public confession of his faith in Christ and at once became deeply interested in bringing others to the knowledge of the truth and to reading of the Word of God. His desire to do active service took direction in the work of organizing a small day school in which he could teach the children the truths of the Bible. Previous to his receiving the Bible he had learned to

read and was thus able to do something as a teacher. He began at once to ask for other religious literature and became a subscriber to two evangelical papers. At the convention held during my visit to Castro he showed very great interest in the discussions of the Bible work and in the Sunday schools. Two of his brothers were induced to accompany him and take part in this convention. It was exceedingly interesting to see these three brothers as they sat side by side, taking in every word that was said and at the same time making record of all said, in their minds, as well as suggestions that they proposed to follow out on their return home. This young man asked me to buy for him a Portuguese Dictionary, and handed me some money and asked me to send a small Bible and any other books and literature that might be helpful to him in enabling him to organize a Sunday school and carry forward Christ's work in his community. He frankly lamented his lack of education and preparation for service in the cause of Christ, but said he had resolved by the grace of God to do the very best he could. He and his brothers, and others in his community, have combined together their small offering and have bought a piece of ground, and are proposing as soon as possible to put up a small church building.

It was indeed refreshing to hear them tell their experiences and give expression to their great joy in finding peace and pardon through Jesus Christ.

We are constantly running upon these interesting incidents of individuals who have been brought into the light and into the knowledge of Jesus Christ through the reading of God's Holy Word.

## A Trip to Chiriqui

By W. W. Williams

THE following article describes a piece of pioneer visitation done in the Republic of Panama, in that part of it which lies towards the frontier of Costa Rica—rather an out-of-the-way part of the world, but as will be seen full of interest from the standpoint of the Bible-man.

It seems incredible that there could still be found new fields hitherto not visited by Bible agent or missionary. But such is the case. About 300 miles up the Pacific Coast from Panama I landed at the City of David. It does not resemble ancient Jerusalem except in the mountains that surround it. It has about 5,000 inhabitants, ninety-nine per cent of whom had never seen a Bible; and it seems that it could be also truly said, do not know the God or Saviour of the Bible. How could they know without a messenger to tell them? After two months of sowing the seed of the Word, I feel sure that the next man who goes there will find that the entrance of that Word has given some light.

Finding the great majority of the people willing to buy and read the Bible, I disposed of several hundred copies in all. I visited several small villages in the interior and had extraordinary success in selling my books. In those villages hardly a house refused to buy except for lack of money. Many would hunt up the money, some way, after I had passed and come running after me and buy. I had no really active opposition from the priests,

but they publicly forbade the buying or reading of "that evil book of the Devil and the Masons." They also burnt a few copies of it, yet they could not burn many nor do any real damage to my sales because only a very few of the people have anything to do with the church or the priest.

It is a beautiful and fertile country and likely to be considerably developed in the near future. The Americans are building a railroad there for the Panama government. They showed me more favors and appreciation than I had ever received from Americans before in my travels. It is a great pity that some good missionaries could not follow up the work immediately. Now is the time and the door is open. A good Protestant school in David, for instance, would prosper and be appreciated.

The natives in the province are all pure white descendants of the Spanish except a few of mixed Indian blood. There are possibly 25,000 people within a radius of 25 miles from David. Between Panama and David there are perhaps twenty-five other small villages from three to twenty-five miles from the shore, which I intend to visit as fast as I can, although it will be necessary to make most of the distances on horseback, which is costly.

The American government makes itself responsible for the Panama "ship of state." May the American Bible Society and American missionaries do as much to make the Panaminians citizens of the Kingdom of Heaven!

## The Beginning of the Missionary Translation of the Bible in America

(Continued from last month)

"IT must have been a great anguish to the apostle," continued Grandfather, "to hear of mutual slaughter and outrage between his own countrymen and those for whom he felt the affection of a father. A few of the praying Indians joined the followers of King Philip. A greater number fought on the side of the English. In the course of the war the little community of red people whom Mr. Eliot had begun to civilize was scattered, and probably never was restored to a flourishing condition. But his zeal did not grow cold; and only about five years before his death he took great

pains in preparing a new edition of the Indian Bible."

"I do wish, Grandfather," cried Charley, "you would tell us all about the battles in King Philip's War."

"Oh no!" exclaimed Clara. "Who want to hear about tomahawks and scalping knives?"

"No, Charley," replied Grandfather, "I have no time to spare in talking about battles. You must be content with knowing that it was the bloodiest war that the Indians had ever waged against the white men: and that, at it

lose, the English set King Philip's head upon a pole."

"Who was the captain of the English?" asked Charley.

"Their most noted captain was Benjamin Church—a very famous warrior," said Grandmother. "But I assure you, Charley, that neither Captain Church, nor any of the officers and soldiers who fought in King Philip's War, did anything a thousandth part so glorious as Mr. Eliot did when he translated the Bible for the Indians."

"Let Laurence be the apostle," said Charley to himself, "and I will be the captain."

Mr. Eliot had been for some time assiduously employed in learning the Indian language. To accomplish this, he secured the assistance of one of the natives who could speak English. Eliot, at the close of his Indian Grammar, mentions him as "a pregnant-witted young man, who had been a servant in an English house, who pretty well understood his own language, and had a clear pronunciation." He took this Indian into his family, and by constant intercourse with him soon became sufficiently conversant with the vocabulary and construction of the language to translate the Ten Commandments, the Lord's Prayer, and several passages of Scripture, besides composing exhortations and prayers.

Mr. Eliot must have found his task anything but easy or inviting. He was to learn a dialect in which he could be assisted by no affinity with the languages he already knew. He was to do this without the help of any written or printed specimens, with nothing in the shape of a grammar or analysis, but merely by oral communication with his Indian instructor, or with other natives, who, however comparatively intelligent, must from the nature of the case have been very imperfect teachers. He applied himself to the work with great patience and sagacity, carefully noting the differences between the Indian and the English modes of constructing words; and, having once got a clew to this, he pursued every noun and verb he could think of through all possible variations. In this way he arrived at analyses and rules which he could apply for himself in a general manner.

Neal says that Eliot was able to speak the language intelligibly after conversing with the Indian servant *a few months*. This, in a limited sense, may be true; but he is said to have been engaged two years in the process of learning, before he went to preach to the Indians. In that time he acquired a somewhat ready facility in the use of that dialect by means of which he was to carry the instruc-

tions of spiritual truth to the men of the forest, though as late as 1649 he still lamented his want of skill in this respect.

Notice having been given of his intention [of instructing the Indians], Mr. Eliot, in company with three others whose names are not mentioned, having implored the divine blessing on the undertaking, made his first visit to the Indians on the 28th of October, 1646, at a place afterwards called *Nonantum*; a spot that has the honor of being the first on which a civilized and Christian settlement of Indians was effected within the English colonies of North America. This name was given to the high grounds in the northeast part of Newton, and to the bounds of that town and Watertown. At a short distance from the wigwams, they were met by Waban, a leading man among the Indians at that place, accompanied by others, and were welcomed with "English salutations." Waban, who is described as "the chief minister of justice among them," had before shown a better disposition than any other native to receive the religious instruction of the Christians, and had voluntarily proposed to have his eldest son educated by them. His son had been accordingly placed at school in Dedham, whence he had now come to attend the meeting.

The Indians assembled in Waban's wigwam; and thither Mr. Eliot and his friends were conducted. When the company were all collected and quiet, a religious service was begun with prayer. This was uttered in English; the reason for which, as given by Mr. Eliot and his companions, was that he did not then feel sufficiently acquainted with the Indian language to use it in that service.

The same difficulty would not occur in preaching, since for this, we may suppose, he had sufficiently prepared his thoughts and expressions to make his discourse intelligible on all important points; and if he should in some parts fail of being understood, he could repeat or correct himself till he should succeed better. Besides, he took with him an interpreter who was frequently able to express his instructions more distinctly than he could himself. Though the prayer was unintelligible to the Indians, yet, as they knew what the nature of the service was, Mr. Eliot believed it might not be without an effect in subduing their feelings so as to prepare them better to listen to the preaching.

Mr. Eliot then began his sermon, or address, from Ezekiel 37: 9, 10. The word *wind*, in this passage, suggested to the minds of some who afterwards gave an account of this meeting a coincidence which might, in the spirit of the times, be construed into a special appointment of Providence. The name

of Waban signified, in the Indian tongue, *wind*; so that when the preacher uttered the words, "say to the wind," it was as if he had proclaimed, "say to *Waban*." As this man afterwards exerted much influence in awaking the attention of his fellow-savages to Christianity, it might seem that in this first visit of the messengers of the gospel he was singled out by a special call to work in the cause. It is not surprising that the Indians were struck with the coincidence. Mr. Eliot gave no countenance to a superstitious use of the circumstance, and took care to tell them that when he chose his text he had no thought of any such application.

The sermon was an hour and a quarter long. One cannot but suspect that Mr. Eliot injudiciously crowded too much into one address. It would seem to have been better, for the first time at least, to have given a shorter sermon and to have touched upon fewer subjects. But he was doubtless borne on by his zeal to do much in a good cause; and, as we have reason to think, by the attentive, though vague, curiosity of the Indians.

Thus ended a conference three hours long, at the end of which the Indians affirmed that they were not weary, and requested their visitors to come again. They expressed a wish to build a town and live together. Mr. Eliot promised to intercede for them with the court. He and his companions then gave the men some tobacco, and the children some apples, and bade them farewell.

A fortnight afterwards, on the 11th of November, Mr. Eliot and his friends repeated their visit to the wigwam of Waban. This meeting was more numerous than the former. The religious service was opened, as before, with a prayer in English. This was followed by a few brief and plain questions addressed to the children, admitting short and easy answers. The children seemed well disposed to listen and learn. To encourage them, Mr.

Eliot gave them occasionally an apple or a cake; and the adults were requested to repeat to them the instructions that had been given. He then preached to the assembly in their own language, telling them that he had come to bring them good news from God, and show them how wicked men might become good and happy; and, in general, discoursing on nearly the same topics as he had treated at his first visit.

## BIBLE SOCIETY RECORD

EDITORS, . . . . . *The Secretaries*

New York, August, 1915.

### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

*THE SAFE WAY IS ONE OF THESE FOUR:*

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*

### Deceased Life Members

Rev. F. N. Towle, Haddam, Conn.

Mrs. E. M. Starbuck, Piqua, O.

Rev. David Thomas, Wymore, Neb.

David H. Borst, Seward, N. Y.

John P. Hermance, Ossining, N. Y.

### RECEIPTS IN JULY, 1915

#### LEGACIES

Chrystal, James, late of Jersey City, N. J. ....	\$284 46
Paxson, Francenia C., late of Princeton, N. J. ....	3,215 26
Peyton, Hester B., late of New York ....	465 60
Porter, Sarah H., late of Philadelphia, Pa. ....	91 20
	<hr/>
Paxson, Francenia C., late of Princeton, N. J. (8shares Trenton Banking Co. Stock), valued at.....	\$4,056 52
	<hr/>
	\$4,920 52

GIFT SUBJECT TO LIFE INTEREST  
McMillan, Hugh A. and Lizzie. \$500 00

#### GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend.....	\$30 00	Bronson, Wm. H., Carbondale, Pa. ....	\$2 00
A Friend.....	11	Bryan, Mrs. H. S., Duluth, Minn. ....	5 00
A Friend, Deland, Fla. ....	5 00	Burns, Mrs. Reed, Scranton, Pa. ....	2 00
A Friend from Turin, N. Y. ....	10 00	Carnahan, Mrs. J. W., Pittsburg, Pa. ....	5 00
A Friend, Tamora, Neb. ....	1 00	Cash, Dallas, Tex. ....	20 00
A Friend, Xenia, O. ....	1 00	Cash, Hannibal, Mo. ....	25 00
Armstrong, Charles D., Pittsburgh, Pa. ....	10 00	Caw, E., Morristown, N. J. ....	1 98
Bailey, Reade W., Pittsburgh, Pa. ....	50 00	Chase, Samuel C., Wilkesbarre, Pa. ....	5 00
Beckwith, E. H., Waymarth, Pa. ....	1 00	Cole, Miss M. N., Carmel, N. Y. ....	1 00
For blind.....	1 00	Colebrook, Rev. H. Clarke, Gloversville, N. Y. ....	50
Bennett Estate, Wilkesbarre, Pa. ....	20 00	Colfeit, Mrs. R. McM., Philadelphia, Pa. ....	5 00
Bennett, M. M., Scranton, Pa. ....	2 00	Collingwood, J. R., Philadelphia, Pa. ....	2 00
Bennett, Mrs. R. J., Scranton, Pa. ....	10 00	Colored Woman's Union, Idabel, Okla. ....	2 00
Bissell, Mrs. Eliza L., Pittsburgh, Pa. ....	5 00	Coilive, W. T., Carbondale, Pa. ....	2 00
Blanchard, Miss Harriet, Philadelphia, Pa. ....	50 00	Crane, Mrs. Mary L., Carbondale, Pa. ....	1 00
Brill, Miss M. A., Hempstead, N. Y. ....	50	Davison, Miss Mary E., Pittsburgh, Pa. ....	3 00

oan, W. A., Orlando, Fla. For  
Bible work in China.....  
uley, John S., Cincinnati, O.....  
isele, J. George, Scranton, Pa.....  
sney, S. A., Prof., Pittsburg,  
Pa.....  
O., Paterson, N. J.....  
isher, Charles A., Pittsburg, Pa.....  
leck, Howard, Jenkintown, Pa.....  
lbert, Almon, Dorr, Mich.....  
racey, S. G., Pittsburg, Pa.....  
all, Lucy A., Chicago, Ill.....  
teron, John W., Pittsburg, Pa.....  
ird, Miss M., Passaic, N. J.....  
ollenback, J. W., Wilkesbarre,  
Pa.....  
olliday, Mrs. John H., Indianapolis, Ind.....  
oneyman, Rev. W. E., Plainfield, N. J.....  
ornby, Geo. H., Valentine, Neb.....  
ulse, Samuel, Throop, Pa.....  
unlock, Andrew, Wilkesbarre,  
Pa.....  
llingsworth, Catherine D., Fort  
Chase, Pa.....  
adwin, Mrs. R. A., Carbon-  
dale, Pa.....  
nnedy, Mrs. W. D., Scranton,  
Pa.....  
err, Mrs. J. H., Pittsburg, Pa.....  
ing, Mr. and Mrs. Paul, Ger-  
mantown, Pa.....  
inzer, Rev. Albert, Elizabeth,  
N. J.....  
addie, New York.....  
amb, F. J., Madison, Wis. For  
Bible work in Russia.....  
amont, A. C., Scranton, Pa.....  
amont, Hugh W., San Fran-  
cisco, Cal.....  
ittle Sue, Richmond, Va.....  
McClintock, A. H., Wilkes-  
barre, Pa.....  
McMinn, Mrs. G. H., Scranton,  
Pa.....  
ass. Friend.....  
iller, W. Wallace, Pittsburg,  
Pa.....  
iner, Asher, Wilkesbarre, Pa.....  
One of His stewards, New York  
almer, John T., Philadelphia,  
Pa.....  
almer, Mrs. S. M., Plainfield,  
N. J.....  
ascoe, A., Carbondale, Pa.....  
ascoe, Miss Hattie, Carbon-  
dale, Pa.....  
atrick, I. M., Coronado, Cal.....  
atterson, Martha, Berkeley,  
Cal.....  
erot, Mrs. Mary Wm., Phila-  
delphia, Pa.....  
hillips, Miss D. A., Le Roy,  
N. Y.....  
lummer, L. D., Germantown,  
Pa.....  
otter, John E., Pittsburg, Pa.....  
Rae, James, Pittsburg, Pa.....  
Reynolds, Miss Sarah B., Kings-  
ton, N. Y.....  
Richards, Mrs. Mary E., Stam-  
ford, N. Y.....  
Ritchie, Mrs. Craig D., Phila-  
delphia, Pa.....  
Schadel, J. Heil, N. D.....  
Seymour, S. L., Pittsburg, Pa.....  
hey, Ira D., Philadelphia, Pa.....  
hoemaker, Jane A., Wilkes-  
barre, Pa.....  
Steele, H. A., Scranton, Pa.....  
Swiggott, Mrs. Eleanor M., Cin-  
cinnati, O.....  
Taylor, Warren C., Schenecta-  
dy, N. Y.....  
Tenney, Mrs. Sarah F., Roselle,  
N. J.....  
Thaw, Mrs. M. C., Pittsburg, Pa.....  
Toensmeier, Rev. E. mill S.,  
Niles, O.....  
Totten, Mrs. Wm. Huntington,  
N. Y.....  
Totten, Robert D., Pittsburg, Pa.....  
Wells, Henry H., Wilkesbarre,  
Pa.....  
Westervelt, H. C., M. D., Pitts-  
burg, Pa.....  
Weyman, Benj. F., Pittsburg,  
Pa.....  
Whitney, Mrs. W. Beaumont,  
Germantown, Pa.....

\$25 00	Wiley, Edward C., Bridgewater, N. Y.....	\$ 5 00	KENTUCKY
5 00	Wood, Miss Marion B., Consho- hocken, Pa.....	3 00	Anchorage, Pres. Ch.....
25 00			Greenville, Pres. Ch.....
3 00			Louisville, Second Pres. Ch.....
5 00			Third Pres. Ch.....
5 00			Ludlow, First Pres. Ch.....
10 00			Manchester, Westminster Br. Pres. Ch.....
2 00			Marion, First Pres. Ch.....
10 00			Middlesborough First Pres. Ch.....
10 00			Pembroke, Lester Mem'l Pres. Ch.....
			Wilmore, Pres. Ch.....
			LOUISIANA
			New Orleans, Napoleon Ave. Pres. Ch.....
			Prytanis St. Pres. Ch.....
			ARKANSAS
25 00	Faunsdale, Ch. Miss. Soc.....	\$ 08	Menden, Alabama Pres. Ch.....
	Florence, First Pres. Ch.....	2 81	Plain Dealing, Banks Meth. Ep. Ch.....
	Tuscaloosa, First Pres. Ch.....	3 88	" Pres. Ch.....
10 00			Scotland, Pres. Ch.....
			Vivian Circuit Meth. Ep. Ch. South.....
			COLORADO
10 00	Arkansas, Rankin, Pres. Ch.....	1 40	MAINE
	Norwood, Meth. Ep. Ch.....	3 00	Gardiner, Meth. Ep. Ch.....
			Madison, First Meth. Ep. Ch.....
			CONNECTICUT
2 00	Moosup, Meth. Ep. Ch.....	1 00	MARYLAND
1 00	Somers, Cong. Ch.....	6 00	Baltimore, Brown Mem'l Pres. Ch.....
			Catonsville, Pres. Ch.....
5 00			
			DELAWARE
6 2	Farmington, Meth. Ep. Ch.....	1 00	MASSACHUSETTS
5 81			Newton, Eliot Cong. Ch.....
			Newton Centre, Meth. Ep. Ch.....
20 00	DISTRICT OF COLUMBIA	52	Whitinsville, Meth. Ep. Ch.....
2 00	Washington, Second Pres. Ch ..		
			FLORIDA
5 00	Dunnellon, Pres. Ch. S. S.....	3 00	MICHIGAN
50	Jacksonville, Riverside Pres. Ch.....	2 10	Bay City, Madison Ave. Meth. Ep. Ch.....
	Lakeland, First Pres. Ch.....	17	St. Charles, Meth. Ep. Ch.....
25 00	St. Augustine, Mem'l Pres. Ch.....	10 00	Turner and Twining, Meth. Ep. Ch.....
2 00	Tampa, First Pres. Ch.....	2 24	Whittemore and Hale, Meth. Ep. Ch.....
5 00	Hyde Park Pres. Ch.....	1 00	
			MISSISSIPPI
5 00	Atlanta, Central Pres. Ch.....	5 95	Clarksdale, Meth. Ep. Ch.....
5 00	Inman Park Pres. Ch.....	2 58	Forest, Church at.....
15 00	" North Ave. Pres. Ch.....	2 19	Grenade, Church at.....
	Pryor St. Pres. Ch.....	3 24	Jackson, Central Pres. Ch.....
5 00	" West End Pres. Ch.....	1 85	Pine Ridge, Church at.....
		82	
			MISSOURI
5 00	Augusta, Reid Mem'l Ch.....	7 50	Calhoun, Pres. Ch.....
	Cedartown, First Meth. Ep. Ch. South.....	2 16	Hixonsville, Prairie Pres. Ch.....
1 00	Decatur, Pres. Ch.....		Housatonia, Range Line Pres. Ch.....
1 00	Marietta, Pres. Ch. Woman's Miss. Soc.....		Joblin, Central Ave. Meth. Ep. Ch.....
1 00	Rome, First Meth. Ep. Ch. South.....	1 45	Kansas City, Eastminster Pres. Ch.....
5 00	Smithville, Church at.....	10 00	St. Louis, Harlem Place Meth. Ep. Ch.....
	Valdosta, Pres. Ch.....	2 47	" Westminster Pres. Ch.....
			Webster Groves, Pres. Ch.....
			Westboro, Meth. Ep. Ch.....
			ILLINOIS
5 00	Grangeville, Meth. Ep. Ch.....	4 00	MONTANA
	Pres. Ch.....	4 00	Wolf Point, Pres. Ch.....
			NEBRASKA
5 00	Chicago, Welsh Churches.....	78 50	Santee, Cong. and Ep. Indian Chs.....
	Kenwood Evang. Ch.....	29 73	
100 00	Classis of Illinois, Christian Ref'd Ch. For prisoners in Europe.....	10 50	NEW JERSEY
5 00	Clearing, Pilgrim Pres. Ch.....	10 00	Atlantic Highlands, Pres. Ch.....
5 00	East St. Louis, First Pres. Ch.....	18 06	Metuchen, Ref'd Ch.....
1 49	" First Pres. Ch.....		Montclair, Central Pres. Ch.....
5 00	Junior C. E. Soc.....	1 00	Morrisville, Pres. Ch.....
5 00	Eureka, Pres. Ch.....	1 38	New Brunswick, First Ref'd Ch. North Branch, Lamington Pres. Ch.....
	Jerseyville, Pres. Ch.....	3 00	6 00
10 00	Macomb, First Pres. Ch.....	6 60	Passaic, First Ref'd Ch.....
2 00	Ridott, Christian Ref'd Ch.....	30 00	Princeton, First Pres. Ch.....
	Rock Island, Broadway Pres. Ch.....	6 43	Somerville, Meth. Ep. Ch.....
1 00			Westwood, Ref'd Ch.....
			NEW YORK
30 00	Bloomington, Refd Pres. Ch.....	12 32	Amsterdam, Emmanuel Pres. Ch.....
	Fort Wayne, Jefferson St. Ch. of Christ.....	1 80	Batavia, First Pres. Ch.....
25 00			Bath, First Pres. Ch.....
25 00			Brooklyn, Lewis Ave. Cong. Ch. " So. M. Pres. Ch. S. S.
			" Throop Ave. Pres. Ch.....
			Cambridge, Meth. Ep. Ch.....
15 00	Boone, Marion St. Meth. Ep. Ch.....	4 60	Canandaigua, Cong. Ch.....
	Grinell, Meth. Ep. Ch.....	5 00	Dresden, Meth. Ep. Ch.....
25	Lenox, Pres. Ch. S. S.....	1 00	Franklinville, Meth. Ep. Ch.....
5 00	Logan, Meth. Ep. Ch.....	3 35	
	Nora Springs, Eden German Ch. Woman's Soc.....		
5 00	Red Oak, Meth. Ep. Ch.....	5 00	
5 00	Scotch Grove, Pres. Ch.....	2 00	
10 00	Horton, Pres. Ch.....	10 00	
5 00	Seneca, Meth. Ep. Ch.....	4 00	

Minnewaska, Collection at Wildmere House.....  
Plattsburg, First Pres. Ch.....  
Turin, Meth. Ep. Ch.....  
Wellsville, Meth. Ep. Ch.....  
Westfield, Miss. Soc. of St. Peter's Ch.....  
West New Brighton, Bible School Immanuel Ch.....  
Whitney Point, Meth. Ep. Ch....

## NORTH CAROLINA

Grassy Creek, Pres. Ch.....  
Hickory, First Pres. Ch.....  
Lumberton, Pres. Ch.....  
Mooresville, First Pres. Ch.....  
" Second Pres. Ch.....  
Old Fort, Pres. Ch.....  
Oxford, Geneva Pres. Ch.....  
Red Springs, Ladies' Miss. Soc. Pres. Ch.....  
" Pres. Ch.....  
Statesville, First Pres. Ch....

## OHIO

De Graff, First Pres. Ch.....  
Kinsman, Cong. and Pres. Ch. " Pres. Ch.....  
Mowrystown, Pres. Ch.....  
New Lexington, Meth. Ep. Ch....  
Niles, First Pres. Ch.....  
Sandusky, U. B. Annual Conf. Toledo, Bethany Meth. Ep. Ch.....  
Wooster, Westminster Pres. Ch.....  
Xenia, Trinity Meth. Ep. Ch.....  
Youngstown, Evergreen Pres. Ch.....  
Zanesville, Putnam Pres. Ch....

## OKLAHOMA

Hugo, Waters Chapel Meth. Ep. Ch.....  
Lawton, Beal Heights Pres. Ch....

## OREGON

Roseburg, First Pres. Ch.....

## PENNSYLVANIA

Allentown, St. John's Ref'd Ch. Altoona, Third Pres. Ch.....  
Amity, Pres. Ch.....  
Anderson, Meth. Ep. Ch.....  
Arch Springs, Sinking Valley Pres. Ch.....  
Ashley, Meth. Ep. Ch.....  
Askan, Meth. Ep. Ch.....  
Birmingham, Warrior's Mark Chapel Pres. Ch.....  
Carverton, Meth. Ep. Ch.....  
Clarion, Meth. Ep. Ch.....  
Courtland, Meth. Ep. Ch.....  
Dorranceton, Meth. Ep. Ch.....  
Duryea, Meth. Ep. Ch.....  
East Liberty, Pres. Ch.....  
Forty-fort, Meth. Ep. Ch.....  
Glen Lyon, Meth. Ep. Ch.....  
Glenolden, Pres. Ch.....  
Indiana, Second United Pres. Ch.....  
Kingston, Meth. Ep. Ch.....  
Kirkwood, Union Pres. Ch.....  
Latlin, Meth. Ep. Ch.....  
Lancaster, St. Mark's Luth. Ch. Larksville, Meth. Ep. Ch.....  
Lehman, Meth. Ep. Ch.....  
Lisbon, Pres. Ch.....  
Luzerne, Meth. Ep. Ch.....  
McVeytown, Pres. Ch.....  
Maple Grove, Meth. Ep. Ch.....  
Mountain Top, Meth. Ep. Ch.....  
Nanticoke, Meth. Ep. Ch.....  
Parsons, Meth. Ep. Ch.....  
Philadelphia, Falls of Schuylkill Pres. Ch.....  
" St. Matthew's Evang. Luth. Ch.....  
Pittsburg, Allegheny Ref'd Congregation.....  
" Mt. Washington Pres. Ch.....  
" Third Pres. Ch.....  
Pittston, Meth. Ep. Ch.....  
Plain Grove, Pres. Ch.....  
Plains, Meth. Ep. Ch.....  
Plymouth, Meth. Ep. Ch.....  
Raymont, Mt. Pleasant Pres. Ch.....  
Roulette, Meth. Ep. Ch.....  
Shavertown, Meth. Ep. Ch.....  
Shipensburg, Pres. Ch.....  
Tacony, Philadelphia, Disston Mem'l Pres. Ch....

DENMARK		
Denmark Conf., Meth. Ep. Ch.	\$12 90	* \$1,419 50
<hr/>		
* \$571.81 is donations received through Agencies.		
EUROPEAN WAR FUND		
Individuals		
A Friend, Diamond Point, N. Y.	\$10 00	
Haven, Elizabeth, Needham, Mass.	25	
Miller, Miss Margaret, Princeton, N. J.	10 00	
Rogier, J. L., Fort Wayne, Ind.	2 50	
Williamson, Mrs. S. E., Oakland, Cal.	1 50	
Church Collections		
ILLINOIS		
Rock Island, South Park Pres. Ch. and S. S.	2 10	
	\$26 45	
<hr/>		
AUXILIARY SOCIETIES		
Credited on as Donation Account		
Alabama	\$64 19	
Charleston, S. C.	116 24	
Columbus Welsh, Wis.	14 27	
Dutchess Co., Female, N. Y.	6 62	
East Liverpool, Female, O.	12 71	
Livingston Co., N. Y.	4 15	
Long Island, N. Y.	179 99	
Maine	134 15	
Maryland	92 38	
New Hampshire	55 74	
New York	2,592 41	
Niagara Co., N. Y.	2 20	
Oshkosh City Welsh, Wis.	\$98 00	
Ottawa Welsh, Minn.	62 00	
St. Louis, Mo.	677 75	
San Antonio, Tex.	3 08	
Sangamon Co., Ill.	18 00	
Warren Co., N. J.	18 90	
Washington City, D. C.	100 00	
Wayne Co., Neb.	12 00	
	\$260 00	\$4,004 78
<hr/>		
* \$98.00 is a donation received through an Agency.		
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RETURNS FROM SCRIPTURES DONATED		
Ganado Navajo, Pres. Miss. Ariz.	\$10 00	
Martin, T. C., Springfield, Mass.	90	
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.	19 51	
	\$30 41	
<hr/>		
HOME AGENCIES		
Atlantic	\$2,577 33	
Central	960 31	
Colored People, South	529 80	
Eastern	484 73	
Northwestern	4,129 46	
Pacific	707 34	
South Atlantic	1,001 47	
Southwestern	681 45	
Western	730 66	
	\$11,802 55	
<hr/>		
MISCELLANEOUS		
Retail Sales	\$1,163 92	
Trade Sales	678 09	
Income from Available Funds	2,062 96	
Rentals	3,170 34	
Record	1 50	
Sales of Waste Material	142 47	
	\$7,219 28	
<hr/>		
Total Cash Receipts	\$29,083 83	
Stock received legacy	864 00	
	\$29,947 80	

# CASH STATEMENT FOR JULY, 1915

## RECEIPTS

From	RECEIPTS	
Legacies	\$4,056 52	
Individuals	434 15	
Churches	847 69	
Auxiliaries, as Gifts	162 00	
Bible House—Rents	3,170 34	
Income from Available Funds—Interest	2,062 96	
Sales of Bibles Donated	30 41	
Home Agencies	11,802 55	
Manufacturing Department—Sales of Waste Material, etc.	142 47	
Salesroom—Cash Sales	1,163 92	
Auxiliaries—For Books	4,004 78	
The Trade	678 09	
European War Fund	26 45	
Trust Funds	500 00	
"Bible Society Record"	1 50	
	\$29,083 83	
Cash Balance from June, 1915	34,572 30	
	\$63,656 13	

## DISBURSEMENTS

For Cash to Foreign Agents	\$2,077 25
.. Bills Exchange Paid	7,790 61
.. Missionary Societies	2,500 00
.. Home Agencies	9,873 31
.. "Bible Society Record," Postage, etc.	23 69
.. Library Expenses	56 43
.. Legacy Expenses	16 00
.. Translation and Revision	62 50
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	1,805 75
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	4,745 82
.. Manufacturing Department—Material, Wages, etc.	16,821 96
.. Depository—Salaries, Boxes, Cartage, etc.	1,125 38
.. Salesroom Expenses	152 00
.. Pensions	354 16
.. Million Nickel Fund	500 00
.. Paid Beneficiaries—Annuities	697 56
.. Panama-Pacific Exposition	1,187 15
.. Bible House, Cristobal, Canal Zone	10,375 00
.. Centennial Expenses	475 00
.. Diffusion of Information—Pamphlets, Leaflets, Report, etc.	35 00
.. Sundries	320 01
	\$60,994 58
Cash Balance to August, 1915	\$2,661 55
	\$63,656 13

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